

LEND A HAND.

A RECORD OF PROGRESS.

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Robert Stephenson, the inventor of the locomotive, was one day standing with an English gentleman on an eminence from which they could see a very distant train. Stephenson said to his friend, "What is it which is drawing that train along through the valley?" The gentleman replied, with a laugh, "Why, of course, it is one of your engines." "Ah yes," said Stephenson, "but what makes my engine go?" And then he added, in a reverential tone, that the Lord God had, hundreds of thousands of years ago, packed away enough of His sunshine, in ferns and other products of prehistoric times, to heat the water from which rose the steam which pressed upon the piston which drove the wheels which bore the train along.

Stephenson thus taught a lesson which the world is not apt enough to remember,—that in daily life we are drawing upon resources, and presenting our checks, payable at sight, upon deposits made long ago for our benefit. We do not always remember gratefully enough the origin of the balance from which such checks are cashed. It would be as well if we remembered also that the same Wisdom which prepared for the

future rules this universe now. The sun is as hot to-day as it was three hundred thousand years ago, when these ferns and palms of the coal-measures were glowing in their fresh beauty. We are in the position of *bon vivants* who, at a dinner which means to have everything nice, are eating in January the peas which were fresh in Paris in the June before. We are greatly obliged to the foresight of the Parisian green-grocer who canned these peas for use. They are better than no peas,—or we try to think they are; and so we direct the caterer at the club to make a little pile of them around the mutton chops which he serves us for luncheon.

Let us not forget, at the same moment, that we have brothers and sisters, not three thousand miles away, who have the same morning picked fresh peas in their own gardens, and who, at the moment when we enjoy the canned article, are eating peas which they or their sweethearts have shelled the hour before.

The parable of the canned sunshine, as Stephenson presented it to his friend, is one which is now assuming importance in an economic point of view. England is alarmed every few years by the announcement that, before many centuries are over, her own home supplies of canned sunshine will be exhausted. England is told that the coal measures run so far under the water, and go so deep, that in the course of a few hundred years men will refuse to go into the shafts and pits where coal is mined, and that England will be left out in the cold. But no man cares much for what is going to happen to his children or his grandchildren; and so England goes on and mines coal, sends it from Newcastle to London, and as the French King said that the deluge would not come till after his time,—so England says cheerily that posterity may take care of itself, and that she will not borrow trouble, or anything else, on account of posterity.

In our own country, we are not so fortunate as our English cousins are. At the present moment, the state of Massachusetts, in fifteen or twenty public institutions, is

burning tens of thousands of tons of coal every winter, for the comfortable care of the insane, the idiots, the blind, the deaf, the dumb, the prisoners, and the diseased of whatever name. These tons of coal represent so many cans of the sunshine of hundreds of thousands of years ago. The board of commissioners for charity and lunacy are grateful that in Pennsylvania, in Nova Scotia, and some other parts of the world, these supplies are ready for their mining; and they and the legislature of Massachusetts are ready to pay good money that these tons of coal may be hauled to their doors. The locomotives which haul them burn some of the coal, the stockholders who own the locomotives receive dividends as a part of the process. Nobody complains. Why should they complain? The idiots and the insane people are kept warm, the tax-payers use a little more activity in the discharge of their daily duties, and the credit of Massachusetts is unimpaired.

The people of the northern states, however, would do well to remember that they are again more fortunate than the people of England and Scotland, because within the limits of the very nation to which they belong, that sun, which is the noblest emblem and agent of the love of God, has the same power which he had three hundred thousand years ago. The patient who droops in the close air of a northern infirmary resolves on some fine day that he will go to southern Georgia, or Florida, or Texas, or New Mexico, or California, and finds, to his joy, that he droops no longer. To follow the parable which we used in beginning, he finds that the peas which he picks in his garden in the middle of January, and which are cooked to be eaten with his chop when the time of lunch comes, are sweeter and fresher and better than the peas which were brought from Paris after they had been packed six or eight months before,—or possibly, if the dealer were shifty, some years before. He finds, in other words, that the sunshine before it is canned has more life-giving effects than it has after it has been packed three hundred thousand years.

Under the same inspiration, then, which some years since began to send the cotton mills of the North to the country where the cotton grows, so that now our friends in South Carolina and Georgia are making stout cotton goods which begin to appear in all the markets of the world, it is beginning to suggest itself to the people who are not very slow, in the northern states, that instead of taking care of an invalid in a close cell in a northern winter, with a stove or a furnace well heaped with canned sunshine, there may be occasions when it will be better for that invalid to be carried into those latitudes where the sunshine is of to-day and does not have to boast of its antiquity. Societies have been formed in the northern states with the modest purpose of giving to such invalids information as to points in the southern belt which are healthy, and where air and sun and all the conditions of climate are invigorating and inspiring.

One step farther is still needed. There is a certain passion among people who carry forward what are called "institutions," to maintain those institutions and to enlarge them. Now, an "institution," so called, is of itself of no good, any more than an old coffee-pot, with a hole or two at the bottom and one or two at the top, is of any use. Nothing can be done with that coffee-pot but to fill up a dumping-lot, and even there it is a nuisance. The "institution" is of use only so far as it carries out the purpose for which it was instituted. This is to be said constantly, because the boards of managers are apt to believe in the institution more than in the object of the institution. But the impression must now be urged upon the governing boards of the great charities of the North, that there are many opportunities open to them to take care of the inmates of their institutions at some distance from the places where at present they are using canned sunshine for that purpose. It is quite just and right that prisoners and criminals should be maintained in the places where they have committed crime. It will be necessary in many places that people who are suffering from disease shall be in the neighborhood of their per-

sonal friends. But there are many persons who are dying at the North who could get well at the South. The experience of every physician shows that the change of climate is frequently the only stimulus or tonic which is needed for one of the long-suffering patients. And the more intelligent boards of administration in the northern states must begin, now that travel is so simple and easy, to inquire under what conditions, and with which advantages, they could remove to the southern latitudes the invalids who are now pining under northern winters. It is simply to inquire how they can exchange canned sunshine of three hundred thousand years ago for the fresher tonic and good of to-day.

EDWARD E. HALE.

PROFIT SHARING.

BY REV. WASHINGTON GLADDEN.

At the seventeenth semi-annual dividend meeting of the Proctor & Gamble Company at Ivorydale, Ohio, Mr. J. W. Donnelly called the meeting to order and said:

It is not the idea of The Proctor & Gamble Company that this is a charitable bequest on its part; the idea of profit-sharing, as I understand it, is to give to each individual employee an opportunity to save, or earn, by his added interest in the business, sufficient to justify the Company in paying him this dividend. There are quite a number, and possibly a majority, who receive dividend checks to-day, who have received the whole seventeen checks. I do not believe the majority of you would want these checks if you believed they were given to you as a matter of charity. The Company expects every one to earn this dividend, and if any of you get checks to-day and feel that you did not earn them, you need not say anything about it, but simply make up your minds that you will never again be put in the position of taking a dividend you have not earned, but that hereafter, by your

intelligent interest in your part of the business, you will be able to receive your dividend with the feeling of conscious merit that will come from a knowledge that you have done your share toward producing it.

We are very glad to see this large crowd, evincing interest in this plan. We believe this is a good thing for the Company and a good thing for the people, and it would be a better thing if more thoroughly appreciated by every one interested in the welfare of the community. It probably does not occur to the most of us that every one is affected by the interest that every other one takes in his business. Our interests are so intertwined, each individual with another, that if one fails, that failure affects all. Suppose, for instance, we do our work in such a manner that our goods go out in a way that offends some of our customers, and by that offense we lose some trade; that means a loss of that much work in the factory, and that means that each and every one of us is that much affected.

However, I do not mean to attempt to point out all the various ways in which waste may be avoided. You are told that by the managers of your various departments. Not that you need to be told, as you know better, may be, than some of the rest of us do, in just what way the savings can be made. You probably do not realize how rapidly small things grow into great things in an establishment of this size; if you did, you would be more particular in holding up your end in the endeavor to make your share of the savings. I have not any doubt that the amount we are distributing to-day could be saved in the next six months; I do not mean by a little over-work out of each one. The Company expects every man to do his whole work for the wages that he is paid; but I mean by a more economical service, by a more intelligently faithful service, and by thus getting out a better quality of work, I believe that amount can be easily saved.

He then introduced Dr. Gladden, whose address we give below:

I have always stood up for organized labor—for the right of workmen to combine for their own protection. But, after all, combinations of laborers on the one side and of capitalists on the other exist for purposes of war. I believe that war is better than slavery, but surely peace is better than war. The end of war is honorable peace. In Ivorydale, the combinations are not of men against masters, but of masters with men. You have got beyond the state of war, and have come into the conditions of honorable peace; and that is why I rejoice in Ivorydale and in its work.

Even evolution tells us that the law of progress in the life of the universe is from a state of war toward a state of peace. The existences that coöperate survive. Many, like the *compositae*—of which the daisy is a specimen—are not individuals, but groups; a daisy is a republic or democracy of blossoms, dwelling together in a group, or community, with a circle of white petals, like palings, enclosing it. Such plants have the advantage in the struggle for life, because they coöperate. So with animals, those which live in communities survive, while the predaceous and solitary animals devour one another and disappear. This is the law of civilization also; the peaceful tribes which coöperate prove to be the fittest to survive. Evolution is our great witness that peace is better than war.

Some of the economists seem to think that the kind of experiment you are trying here, this profit-sharing experiment, will not work. They have a great many arguments to prove that it can not be made to work, at least some of them. This may be true in political economy, I do not know. I have been studying political economy for the past twenty-five years and I confess that there are a great many things in it I do not understand. It may be true that an economic man (this is the kind of a man that the economist means) cannot make profit-sharing a success. If so, it is because the economic man is purely selfish. I do not believe any man can make anything work in society who is governed by that principle. While I do not know much about political

economy, I think I do know something about human conduct and about the laws that govern human beings. The law which must govern all human beings in social relations is the law of love. I do not believe there is any other law under which a man can live than that law, "Thou shalt love thy neighbor as thyself." What does this law mean? It means simply this, that in every transaction, in every exchange of commodities and services, I must ask for myself no more than is just and fair, and I must give all I can. That is the amount of it. It does not require of us anything absurd or impossible; it does not require that in my dealings with another I shall give him so much as to impoverish and destroy myself. Sometimes business men say that business cannot be conducted on a philanthropic basis, because there would be no profits; not only no profits to the capitalist, but the business would be destroyed; and there is a good deal of truth in that. It is perfectly true that a business cannot be conducted on a basis of pure philanthropy, which requires an employer to give away everything. Sometimes the workman is very unreasonable about this and insists that the employer shall "kill the goose that lays the golden egg," by demanding so large a share of the profits that the business would be destroyed.

Now, I say that the Christian law does not require anything of this kind; it requires the employer to resist demands of this kind; he must not deprive himself by a lavish generosity of his power to carry on the business. The first condition of success is that the business shall be preserved in full vigor; this requires great economy and care in the administration; and in an economic *régime* like ours, the *régime* of competition, there is a distinct limit set to the increase of wages. What the law requires is that every man in exchanging commodity or service shall ask for himself only what he deems to be just and fair, and give in exchange for what he gets as much as he can. For example, it requires the employee to demand no larger wages than the employer can reasonably pay and maintain the business, and it

requires of him also that he shall give to his employer a loyal, hearty, faithful service; just as much in return for the wages that he gets as he can. It does not require him to ruin his health in working for his employer; it does not require him to give so much of his time and strength that it destroys his own life in the service of his employer, but it does require him to give as much as a wise, prudent man can in return for what he gets.

In the same way it requires the employer to ask no more of his employee than is just and fair, and to give him in return for his services just as much as he can. That is the Christian law of industrial society, and I undertake to say that it is the only law upon which any industrial society can long be held together. The employer who is trying to get out of his employees as much as he can and to give as little as he can for their services, and the employees who are actuated by the same spirit, are not acting harmoniously; and there is no prosperity possible based upon that principle, a principle of absolute selfishness. It is only where the Christian principle governs in the action of the employer and employee that the association is profitable.

It is obvious, also, that the employer who undertakes to do this may prosper in his business. He ought to prosper; there cannot be prosperity for the employed if there is no prosperity for the employer. The question of how much he should prosper is one that must be left to the employer's conscience; of course, the consciences of some men are much more elastic than others; some will take a larger share than others, and they will give to their men less than others. The one thing to be desired is that this Christian principle should take possession of the minds of the employer and employee, so that the employer shall wish to make the business a source of profit, not only to himself but to the men that receive wages. These men that receive wages are his nearest neighbors, and the law bids him love them as he loves himself. The man that disobeys or evades this law is not a Christian, no matter how piously he may talk or how

many colleges he may build or how many ministers he may send on European tours. The men who work for him are his brethren, and if he does not strive to make them see that he is thinking and working for their welfare as well as his own, he has no right to the Christian name.

The adoption of the Christian principle, however, must be mutual by the employer and employee. It is obvious that if the workman on the one side or the employer on the other were to be governed only by selfish motives, but little would be accomplished. This is not saying that either should wait for the other before beginning; but it is only saying that the best results cannot be obtained until the employer and workmen unite and regard their interests as common. Many employers have tried to set the Christian principle in operation and found very little disposition among their men to reciprocate. It ought to be recognized that it is a rule that must work both ways,—that there must be just as much good will on the part of the men as on the part of the masters.

It is probable that some economic advantage to both sides might be secured by some action. It is probable that an association working together harmoniously would enlarge the product a great deal, and there would be, therefore, more to divide. Perhaps that is a part of the source of your dividend. There is more to divide, because of that. It is also probable that industrial societies, organized upon this philanthropic and Christian principle would have a decided advantage over societies organized on the basis of strife. Still, so long as the great majority of these industrial societies stick to the old pagan rule of economy, the economic conditions of those who try to live by the Christian law may not be greatly improved. It might not be possible for the employer to give much more than formerly. The wages of the workmen might not be greatly increased, the profits of the employer might not be much affected, but the whole atmosphere would change at once. The employees will feel that they are living in a different climate; what they for-

merly got from him was not much less than they are getting now; but they know that, whereas it once pained him that he had to give so much, it now pains him that he can give no more. He will know on his part, that his men, instead of watching for a chance to strike him when he is at a disadvantage, are consulting as to how they can help him over the hard places and lighten the burden of his business cares. When such a spirit as this prevails upon both sides, the question about the size of the profits at once becomes less urgent. The employer may not be getting rich very fast, and the workmen may be obliged to live very frugally; but something is here which is worth more than large wages or rapid gain. Sympathy is here, and love that lightens the burdens by sharing them, and the blessed peace of Christ. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." That is just as true of the factory as of the family.

It is said that such a rule of life is wholly impracticable. On the contrary, it is in practice all around us. There are laborers everywhere who govern themselves by this law in all their relations with their employers. Workmen and workwomen there are who keep the interests of the master or mistress always in view; who work for us just as faithfully and loyally as they would work for themselves; who honestly endeavor to give just as much service as they prudently can in return for their wages. Most of us have had such people working for us; really they are not very rare, there are more of them than we are sometimes willing to admit.

There are employers too, whose principle of conduct is the Christian principle. Business is with them always stewardship; they regard the industry which they have organized, not solely as a means of gain, but also as an opportunity of service, seeking the welfare of the employees as well as their own, and are always glad when the conditions of the business permit them to increase the wages of their men. Most of us know employers who do thoroughly iden-

tify themselves in feeling and interest with their work-people. And it is very rarely that an employer with this spirit has any trouble with his employees. Sometimes, it is true, work-people are so ignorant and suspicious that they fail to accept such overtures; but when the real kindness is in the heart of the employer—when he sincerely intends to love his work-people as himself, they seldom fail to find it out and respond to it. If his real motive is selfish, if he is merely showing favors to those in his employ, because he has been led to believe that he can get more work out of them by this policy, then, indeed, his overtures are likely to fail. But a genuine good will among men seldom fails to bring peace on earth.

So, then we have a right to deny, as I do deny, with the utmost emphasis, that the Christian rule of life is impracticable. Men are practicing it all about us and are making it work; it is the only rule that men can make work. The number of these, let us repeat, is not so small as we sometimes like to make it. There are a great many people in all our communities who do try to live by the Christian rule. The pagan rule of getting as much as you can in every transaction and giving as little as you can, is a rule which they heartily repudiate. They would despise themselves if they found themselves yielding to such a principle. It is a real pleasure to them to consider the interests of others and to give as much as they can for what they receive. They are not always wholly consistent in this; none of us are wholly consistent in anything, but this is the rule which they recognize as the law of life. And there are, let us say again, a great many of them—a larger percentage in the population, we dare assert, than there were of Israelites in Elijah's time who had not bowed the knee to Baal. The Christian rule as applied to industrial relations is not a quixotic rule. It is a thoroughly practical rule. It is the only rule that will work. I would to God that the spirit of this rule may take possession more and more of the hearts of those engaged in these great industrial enterprises. You

are working together for the benefit of one another. Do you not believe, does not every man and woman believe, that it is better for people to work together, to help one another, to stand by one another, to consider one another's interests—does not every man believe that such a rule as that is a more practical rule than the old rule, which tells every man to get as much as he can out of every transaction and give as little as he can? So long as you follow this rule of Christianity you will have peace and happiness here on earth, and may God bless you in your work.

COMPULSORY EDUCATION.

BY MISS CLARE DE GRAFFENRIED, SPECIAL AGENT OF
THE DEPARTMENT OF LABOR, WASHINGTON, D. C. *

I shall consider, first, the parent's attitude toward compulsory education, and, second, the interests of the child.

To shut young children out of mills and shops, or to send away those already employed because they have no book-learning, presupposes school-houses enough to receive all thus debarred from toil. Some commonwealths, however, after hastily adopting child-labor restrictions and turning the boys and girls from the factory presumably into the classroom, have discovered that the seating capacity of their schools was insufficient. This condemning of children to involuntary idleness and street vagrancy is inadvertent and is in no respect a direct consequence of factory legislation, though confounded with it. Nevertheless, such facts are used as an argument against restricting child-labor; and opponents of government interference with industrial concerns contend that the child is better off at work, learning the elements of a trade, productive, gainful, than when unemployed and tempted to misdoing.

* An address delivered before the Civic Club of Philadelphia, March, 1896.

Waiving the ready answer that physically the boy or girl gains by exemption from toil until its growth is reached and its constitution developed, the lack of schools becomes, in truth, a plausible reason for admitting children to work while yet they are unequal to such tasks. In agricultural and sparsely settled regions, as well as in crowded cities, instruction may not be supplied, but employment is; hence, the mills and shops contain many untaught workers who, in after years, can rise to no career that depends on previous education.

Grant that schools enough and teaching of the best sort are provided. Those who have grappled with the school problem to this point now find themselves obliged to grapple with another phase,—the need for compulsory attendance. The class most in need of instruction often will not receive it. Were all our people ambitious and eager for knowledge, schools might well be spared. The world was the school of Dante, Shakespeare, and Goethe, of Nasmyth and Hugh Miller. Our early American mill-workers taught themselves from books.

The national organism, however, draws its life-fluids from many sources. Some parts failing to do their allotted tasks, the blood that should be pure is poisoned. For the safety of the whole, the idle organs must be made to perform their functions. The sluggish element of the community which is to exercise citizenship along with the worthier element must fit itself for the responsibility. The state has an immense, an immediate interest in the outcome, entering as it does into a gigantic investment—to put it on no higher ethical ground—with the taxpayers as partners, taking their money and providing schools for the common benefit, that each individual may reach his best, that the state in time may get the greatest possible results out of the whole population. Some parents refuse to make their children use these advantages, declining to fulfil their side of the implied contract which underlies every scheme of public instruction. Is the state to waste its resources supporting schools that are only half filled,

while enormous other taxes are levied for law courts, police, reformatories and prisons, to corral the very multitudes who, in the main, shun the schools? Not that no criminals are educated. We have too many such; but we also have too many "toughs;" and they as a rule are illiterate.

The state having expended large sums for buildings and teachers, if the children prefer ignorance to knowledge, darkness to light, what recourse has the great body of taxpayers who have fulfilled their part of the contract, except to force the recalcitrants to carry out theirs? The logic of paternal legislation,—or socialistic, if you will,—is tremendous. Once prove the state's right to interpose and educate the child, its future citizen, and one cannot reject the inevitable corollary that instruction may at need be made compulsory. Why should the state dispense for awhile with the gainful labor of children, except to obtain from them higher productivity in future? Owning an interest in the embryo man or woman, the commonwealth justly takes every precaution to realize from its investment the utmost return of virtue, strength, and trained intelligence.

Few wage-earning parents see the wisdom of placing restrictions on child-labor. But happily for the coming race, from the ranks of the workingmen appear leaders, sagacious and brave, who, acting for the good of humanity and in spite of objection from both parents and employers, have secured legislation in many states which, if enforced, protects the child from toil until its growth has been in a measure gained and some education has been acquired. Such restrictive laws entail hardships, perhaps, on a few families. Offsetting this, however, is the fact that to spare children from labor and keep them longer at school keys up and lifts a whole generation, and guards the men and women of the future from early breakdown and from becoming in their turn a charge upon their offspring.

Public sentiment is loth to accept this truth. A host of well-meaning sentimentalists range themselves on the side of *laissez-faire*. "Let the children work," says the sophists.

"Idleness is bad. Besides the parents want their help."

In Hartford last year I attended a hearing secured by the progressive element of the community before a committee formed of the mayor and two aldermen, to decide whether forty or more little girls should be permitted to sell an evening paper, the owner and editor of which is a man of the highest character. Some of these news-venders, from seven to twelve years old, were brought by the proprietor of the journal to testify as to their own good behavior on the streets—a doubtful quantity,—and as to the need there was at home for their earnings. Nobody seemed to feel that those profiting pecuniarily from an abuse are unfit witnesses as to its effects. Moreover, a score of men and women of good standing—ministers, superintendents of charities, teachers, and managers of boys' clubs—urged that by selling papers the little girls were learning self-reliance and business habits, besides contributing altogether over three thousand dollars a year to the support of their households. Indeed, the needs of the parents were so emphasized as to indicate to anyone who does not know the contrary to be true, that in Connecticut the natural order is reversed, and, men being no longer self supporting, children maintain their parents and bring up the family.

As to this paltry three thousand dollars, weighed against danger to the morals of forty little girls by contact on the street with males, by the habit of accepting money from men and giving no change, and by late hours: of the forty families receiving these earnings, the situation of twenty-one was investigated, and in two cases the father was dead or had deserted his wife; in nine cases the head of the family claimed to be sick, though facts did not always sustain the claim; and in the remainder the parents were well-to-do, owning in some instances two houses. On behalf of parents of this type, sentimental philanthropists advocated an occupation that exposes female children to the gravest temptations, affords them a pretext to hang about theatres, hotels, and bar-

rooms till midnight, and, unless a miracle is wrought, s likely to lead to their final ruin.

One lady demurred to my argument. "Not even boys, according to your theory, should be permitted to sell papers," she said. "Has not society," I replied, "as much interest in keeping boys pure, as girls? Would it not be cheaper in the end to maintain the orphan till he becomes a wise and useful man, rather than allow him to maintain himself at the expense of his manhood and intelligence, of which the state is thus forever deprived?"

If so narrow an outlook, as this episode betokens, marks many of those who represent educated thought, how can a broader view be expected from parents of the working class, whose income, moreover, is cut down by abolishing child-labor? The intemperate and thriftless that are wont to live on the earnings of their drudging offspring of course oppose laws that close the shops to their children and force them into school. In some cases the industrious also believe such measures to be unjust, not realizing that these measures lay the foundation for greater ultimate gains from the child when grown to manhood. Honest fathers, earning from a dollar to a dollar and a half a day and having five or six little ones under the age limit, make a struggle for existence of whose gnawing poverty and hardships more fortunate mortals can barely conceive. The mother of such a household needs all the help that can come from any quarter. Usually the family is deeply in debt and remains so until "the young ones," in the mother's phrase, begin to work; and, indeed, parents often hasten that day by swearing falsely as to the child's age, that it may enter factory or shop and bring in revenue. Is it not natural, too, that short-sighted mothers, overburdened with duties and cares, should keep the elder children from school to help nurse the younger? Even in country districts where life is less hurried, reasons good in the parent's eye interfere with regular school attendance. The twelve-year-old must drive and feed the cattle, the ten-year-

old must scrub the dairy pans, and the six-year-old carry water to the farm hands.

Again, a large percentage of our present immigrants come from Old World nations where public instruction is unknown. Illiterate foreigners cannot at once grasp the value of learning, any more than they can grasp the need for cleanliness; but by patient reasoning and frequent object lessons the importance of both may be made clear. Compulsory education is not aimed at ambitious Irish or eager Polish Jew parents, who wash and sew all their weary days in order to send their boys to college or fit their girls to be teachers. The measure will reach the thriftless Irish, the easy-going, pleasure-loving Latin races,—in fact, all selfish, sordid fathers and mothers, whether American or alien, who cause their children to delve at home or in mills and mines that they themselves may enjoy more ease, or run up a bank account, or waste their earnings in drink.

Under the present system the child is not a sacred entity, a trust; it is a chattel; and so perverted are sometimes the instincts of parenthood, so grasping is the worse class of employer, that society must intervene to save the little, feeble life from physical and mental wreck.

Second, the party most deeply concerned in the enforcement of the compulsory law is the child. If compelled to attend school, he has a right to demand teachers fitted to make study a pleasure and gain, instead of a task to be dreaded and shirked. One frequent excuse for placing children at work too young is that they dislike and refuse to go to school. This means that school is not made attractive, that mechanical and outworn methods are pursued, that the lessons are dead routine rather than living reality.

The fault does not lie wholly with our teachers. Many of them are capable and devoted, and struggle in vain against hard-and-fast school systems that impose the same plan for dull as for bright pupils, and that demand equal results from foreigners who never hear English spoken except in the lesson hours, as from Americans, whose native tongue is a

mere medium of expression, not a terrible obstacle that shuts off the idea. Some teachers, however, are untrained and inexperienced, and wholly fail to develop either the mind or the bent of the child. It is with these that compulsory education should begin; and regardless of what special gifts exist, no teacher should be licensed who has not been trained in the best pedagogical methods. With such a corps, and with model educational systems adaptable to local needs, schools would become the pleasantest place the children know and lessons would be a fascinating exercise.

The average child is to be a wage-earner, with no other capital than hands and brain. So changed are conditions of labor by the adoption of machinery that book-lore is far more important to the machine-tender of to-day, who learns nothing from his automatic task, than in olden times, when every artisan and mechanic had to use intellect to get the best results, when the handicrafts were almost a liberal education. To be illiterate then was not, therefore, to be ignorant. At present, illiteracy and ignorance are wedded; though knowing how to read and write does not perforce make mortals wise.

Opponents of state interference and compulsory instruction cite instances of great men self-made. Such men might have been greater with better advantages in early years. They themselves often acknowledge the value of proper preparation by turning their success to account for less fortunate fellow-beings, and founding schools to smooth for posterity the path which proved in their own case so difficult.

Authorities variously estimate the actual potential worth of a child to the state. The Franklins, Humphrey Davys, Benjamin Thompsons, Fultons, and Edisons it is not easy to price, so much have they increased the material wealth of the earth. Reckoning, however, a yearly expenditure of \$100 for an average boy to the age of fifteen, Pennsylvania has a big capital locked up in its juvenile workers at coal yards, mills, and glass factories,—a capital that will bring small dividends. The majority of these boys, who with schooling

and proper physical care would be capable of earning from \$600 to \$60,000 a year, will, deprived of this equipment, never make much more than \$300 a year. Nor will they earn that sum during a whole life-time, since at the age of fifty — if not before — they will be broken-down, incompetent, unskilled laborers, irregularly employed or shelved altogether, and perhaps a public charge.

What training for industrial life or for citizenship has the child that merely fetches and carries for the glass-blowers so soon as he is nine or ten years old? How many boys in glass works can sign the pay-roll? Forty per cent., perhaps, cannot; and of those who can, the feat of tracing the letters of their name is all the writing that many can perform. Doffers and spinners in mills, tobacco strippers and machine tenders in other industries, are often unable to read intelligibly a single sentence from the morning paper. At some time they have been on the school register and may have learned to read and write, but they have forgotten how. Toil once undertaken, its devotees have little chance to read. In a year their minds are again a blank, and the money the state has spent in teaching them is wasted.

Girls in repugnant and trying pursuits are illiterate more often than their sisters in easier callings. They may once have had the rudiments of education, but from intermittent schooling, too early apprenticeship to labor, and subsequent neglect on the part of society,—which sows, but lets the seeds perish before harvest,—these working girls lose every acquisition. What stronger argument for compelling school attendance — preferably through the power of attractive methods of instruction — and for prolonging study-days to a riper age when the pupil is developed enough to see the relations of things and to use her gains as henceforth a second nature, not as a trick to be laid aside and forgotten?

Among wage-earners there are always more females unlettered than males. The oldest daughter is often thus handicapped when the oldest son and younger members of a family have had schooling and occupy good positions, the girl

rather than the more gainful boy being sacrificed and her future marred that those coming after may thrive.

The state, having equal interest in all, should be invoked to give the oldest girl a chance, since upon the condition of the female the moral standards of society depend.

Moreover, the vagrant child, not won by present school inducements and under no compulsion to attend, costs the state heavily for penal institutions. Statistics of prisons everywhere show a large proportion of illiterate criminals. Which is least expensive, most humane,—truant officers who follow up a child, prison instructors and reformatories, or trained teachers capable of making knowledge so fascinating that all the children will crowd into the common schools? Investigate the jails of Pennsylvania, and you will find boys detained along with thieves and murderers, learning all the secrets of vice, and young girls in many towns locked up with hardened drunkards and reprobates. In fact, systematic study of any one of these great subjects, factory legislation, public instruction, child-saving, reveals many abuses and suggests much to be done in every direction in order to root out evil and incline our children toward good.

BILL FOR COMPULSORY EDUCATION.*

BY DR. NATHAN C. SCHAEFFER, SUPERINTENDENT OF
PUBLIC INSTRUCTION FOR THE COMMONWEALTH
OF PENNSYLVANIA.

It is a matter for congratulation that the bill providing for compulsory education, approved by Governor Hastings, is a much better bill than the one vetoed in 1893 by Governor Pattison. Under the proposed Act of 1893 a pupil might

* An address delivered before the Civic Club of Philadelphia, March, 1896.

have played truant or been detained for work every week up to Friday noon, and if he had attended the last half day of each week his parent or guardian would have escaped the penalty of the law. A punishment was provided only in cases of absence without satisfactory excuse for five successive days during any month of the school year. In the Act of 1895 the word "successive" was stricken out after the word "five." Moreover, provision is made for the appointment of an officer who can look after the truants and absentees, thereby insuring the enforcement of the Act if he is backed by public opinion.

The Pennsylvania school system is based upon the theory that the schools shall be kept as near as possible to the people. Our school laws vest most of the authority in a board of local directors elected by the people. The judge of the court in one county recently asserted that he knew of no corporate body of men in the state of Pennsylvania more powerful than a school board unless it was another school board. The school board is vested with power to select school sites, erect the buildings, employ the teachers, fix the salaries, levy the taxes, adopt the courses of study, select the text-books, after consulting the teachers, disburse the state appropriation, and determine whether the children of Pennsylvania shall have more than the minimum term of schooling fixed by law. The Compulsory Education Act of 1895 further enlarges these powers by authorizing the school board to pass upon the excuses which are offered for non-attendance at school; thus it makes them, to some extent, responsible for the future illiteracy of the people of this commonwealth. Hence it is the patriotic duty of every voter during the February election to cast his ballot for the best person to fill the office of school director regardless of creed, sex, color, or politics. Hence, too, in the enforcement of the Compulsory Act it is a matter of prime importance to mold public opinion. Without the support of the people the compulsory law recently enacted will remain a dead letter upon the statute books.

The day for arguing whether we should have a Compulsory Act or not has gone by. It is simply a question whether the present act shall be enforced or can be enforced. I am not here to apologize for endeavoring to carry out the law which it is my sworn duty to enforce. From every point of view possible to an executive officer you must admit that an honest effort should be made to enforce the Act of 1895. If the law is a bad one, the best way to secure its repeal is to enforce it. If the law is a good one, of course it should be enforced. If it cannot be enforced, let us find out the reason why. If any of its provisions are inadequate or unwise, let it be amended. Perhaps the mere attempt to enforce it will bring to light the causes which now keep children out of school. The sooner these are known, the better it will be for the children as well as for the state. In one American city, when they began to investigate why the children were absent from school, they found upward of one hundred and twenty who had never owned an entire suit of clothing. As soon as the charitable people learned the fact, the clothing was provided. It may be that the struggle for bread keeps a child out of school. The sooner this fact is known, the better. There is humanity enough in the churches and charitable organizations of a great city to look after the children who are destitute of bread and clothing sufficient to go to school. If the absence of a boy or girl is due to perverseness, let us face that fact honestly. Too many of our books on education ignore sin as a factor in the development of the child. The new law contemplates provision for the care of habitual truants. Reformers in education sometimes talk as if it were better for children to be on the streets than to attend schools taught by poor teachers. I incline to the belief that a school, if its sanitary conditions are not a menace to health, may be as mechanical in its routine as the schools of the Chinese and still be a better place for a boy during school hours than are the streets and alleys with their tuition in things wicked and degrading. It is, of course, a matter of the greatest importance to put good teachers into the schools. There is no bet-

ter antidote to truancy than teaching which interests pupils in their work. Not only should the teaching be skilful, but the school-room should be made more attractive than the average home. South of Mason and Dixon's line I am told that when the days are bright and cloudless many colored boys prefer to bask in the sunshine, but when the days are rainy or cold, they go to school because they desire a warm place to sit in. I have heard of other instances in which it was a question with the parents whether they should give their children enough to eat and send them to the coal-breakers, or less to eat and send them to school, where they would have a warm place to sit in. Other serious obstacles will have to be faced and surmounted. According to Mr. Kavanagh, Philadelphia has a small army of school children on half time, and the number is increasing, because in some sections of the city there are not as many seats as pupils. Let us bring the facts home to the people and try to create public opinion strong enough to remove the preventable causes which now keep children out of school.

The state superintendent of another state recently went before a legislative committee to argue a school question. They told him they were looking at it from the taxpayer's standpoint, and they supposed he was looking at it from the teacher's standpoint. He replied he was looking at it from the child's standpoint. It had never dawned upon their minds that children have any rights. No doubt they had often heard of children's duties which parents and teachers and older people have a right to exact. Very little has been said of children's rights, of which it is the function of the state to keep them from being deprived. Among the inalienable rights of children are the right to food, clothing, and shelter, which the state secures to the poor in charity homes, the right to humane treatment by parents, guardians, or other persons in charge of them, and the right to grow into healthy and intelligent manhood and womanhood. The dwarfing effects of the factory upon growing youth are well-known. Laws have been enacted to prevent the employ-

ment of boys and girls below a given age. How far the right of a child to grow has been secured to it by legislation is evident from the census of 1890, as compared with that of 1870. In 1870 the number of children employed was 5.58 per cent. of the population; in 1890 it was 2.57 per cent. of the total. If the Law can step in and say to Society, You must not deprive the child of its right to grow physically, why may it not also say, You must not deprive the child of its right to grow intellectually? Public opinion should be led to view compulsory education from the child's side, rather than from the point of view of the taxpayer or the manufacturer.

Granting that every child has a right to an education, it will be helpful to call public attention to the statistics recently collected by the Commissioner of Education at Washington. From his report it appears that the percentage of illiterates to the total population ten years of age and over in Pennsylvania is six and eight-tenths. In the German empire the percentage of illiteracy as derived from the army recruits is less than one-fourth of one per cent. In all the countries of the German empire attendance at school is made obligatory by law. To my mind this is an unanswerable argument in favor of effective compulsory school legislation, if we accept the proposition that every child has a right to be educated and that it is a matter of the highest moment for the state to see to it that all its citizens shall be able to read and write.

Another argument in favor of compulsory education that can be pressed for the purpose of creating public sentiment is the bearing of education upon the industrial development of a people and upon the earning power of each individual. When, at the close of the World's Fair in London, it was found that the majority of the premiums had gone to the continent, a committee of Parliament was appointed to investigate this result. When this committee made its report there was terror all over England. The report said that the educated labor of the continent had wrested from England

her supremacy over other nations in manufactures. According to the statistics of the report of the Commissioner on Education, the percentage of illiteracy in England is seven as compared with one-fourth of one per cent. in the German empire. A comparison of the statistics of Massachusetts and Pennsylvania points in the same direction. The percentage of the illiterates among the native white population ten years of age and over is three and one-half per cent. in Massachusetts. Among the foreign-born whites and among the colored population the percentage is also in favor of the Bay State. With these percentages compare the fact that the average citizen of Massachusetts earns more money than the average citizen of Pennsylvania.

Certainly, if we look back over the educational development of Pennsylvania and the other states from 1870 to 1890 we have nothing to be proud of. Reckoning upon the basis of illiteracy to the total population ten years of age and over, Pennsylvania ranked twentieth in 1870, twenty-third in 1880, and twenty-seventh in 1890. If we base our estimate upon the percentage of illiteracy to the native white population ten years of age and over, Pennsylvania in 1870 ranked twenty-second; in 1880, twenty-fifth, and in 1890, twenty-ninth. In other words, if we conceive of a spelling class whose boys are named after the states of this Union, and who are ranked according to the percentage of illiteracy, we are compelled to admit that the other boys have been trapping the Pennsylvania boy, and that our boy is gravitating toward the tail end of the class. It will not do to ascribe our downward movement entirely to immigration from foreign lands. Many immigrants come from countries where the percentage of illiteracy is less than it is in the United States.

There are three elements in our population—native white, foreign-born white, and colored. The statistics show that the number of illiterates among the foreign-born whites is greater than among the native whites. Practically that does not change the problem. The city of Philadelphia is credited by the census of 1890 with 269,480 foreign-born inhabitants :

Allegheny County with 153,078; Luzerne, with 64,103; Lackawanna, with 46,399; Schuylkill, with 31,533; the entire state, with 845,720. These people and their children must be assimilated by our American life; hence, their children should be educated.

It is a matter of self-preservation with the state to educate its citizens. In free government the people who rule or help to elect the rulers must be sufficiently enlightened to cast their votes intelligently; otherwise the very existence of free government is imperilled.

National elections have sometimes been controlled by the foreign-born voters in our large cities; hence, there is ground for alarm in view of the illiterate foreign voter who has not had sufficient time to imbibe the spirit of our free institutions.

In different ways the state asserts its right to protect itself against danger and destruction. It inflicts death for treason, imprisonment and other penalties upon those that disturb its good order and welfare. It punishes people for cruelty to children and to animals. Why should we hesitate to punish those in charge of a child for depriving it of school advantages and cursing it with illiteracy all its days? If the laborer of to-day complains of hard times, how much harder will be the lot of his children in the twentieth century if they do not get an education equal to that of other boys and girls?

It is never wise to follow the example of the ostrich, which is fabled to bury its face in the sand for the purpose of hiding from itself coming danger and destruction. Although we have thrown open the door of the school-house to all persons between six and twenty-one, furnished free textbooks, increased our state aid to five and a half millions and our total outlay for education to more than eighteen millions, we have failed to keep pace with other states and other lands in reducing the percentage of illiteracy among our population. I for one am prepared to supplement our present methods by new methods. I look to the women of Penn-

sylvania for help in this matter. In the days when Virgil wrote and Cicero spoke, a respectable matron could not show herself upon the street of a provincial city unless she was borne by the stout arms of German or Gallic slaves, whose duty it was to defend her from insult and danger. But through the influence of that band of pious women who lingered last around the cross and came first to the open sepulchre on the morning of the resurrection, and through the influence of their successors in the church, a change gradually came over men's minds, and woman, instead of being regarded as an intruder upon the streets, is now welcomed as an angel of mercy, dispensing blessings in her course. At this moment there rises before my mind's eye the picture of a woman clad in royal apparel in the palace at Königsberg. She has just finished a book on Education, and she is writing in her diary: "To-day I was reading a book for the people by John Henry Pestalozzi. One feels at home in the Swiss village which he describes, and if I had my own way, I would this night mount my carriage and roll off to Switzerland in order that I might with tears in my eyes and with the warm pressure of my hand thank him for what he has done for the education of the masses." She prevailed upon her husband, King Frederic William III, to send seventeen young men to study the methods of this teacher. On their return she visited the schools taught by these disciples of Pestalozzi, and encouraged by word and deed the effort to make education universal. When Prussia conquered Austria, the victory was ascribed to the needle gun. But in the Franco-Prussian war the best guns were on the side of the French, and the world at last saw that compulsory education along school and military lines had made the people victorious whose queen had wept over a book on teaching. Is Prussia the only country which can boast of queens interested in popular education? The fact that I was invited to appear before you this day is undeniable proof of the fact that the queens of American society cherish a deep interest in the problem of universal education, and that their

hearts and hands will not be wanting in the movement to banish illiteracy from the Keystone state.

The name of Governor Wolf became immortal through his services in the cause of popular education. In his honor the children of Easton, by penny contributions, erected a memorial gateway to the public school grounds. In September, 1888, the city of Easton was dressed in holiday attire. The procession of children was viewed by Governor Beaver, the Superintendent of Public Instruction, and thousands of spectators. In handing over the gateway to the state of Pennsylvania, Dr. Traill Green pronounced it an appropriate memorial to the Governor, whose work will be a blessing to generations yet to come. "It is as stable," said Dr. Green, "as was Governor Wolf's character; and, standing open to receive the pupils of our schools, it symbolizes the door which opened for the admission of the children of Pennsylvania to the school-house." In thinking of that monument I have sometimes imagined that I could see Jesus of Nazareth, the Great Teacher, hovering over the entrance and saying to us all: "Go ye out into the highways and hedges and compel them to come in." And when the men and women of this generation failed to heed his voice or to provide sufficient school room for all the children coming through the open gate, my ears have heard the gentle voice transformed into tones of warning and saying: "Woe unto the councilman or the school official through whom offenses come. It were better for him that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones."

EDUCATION OF THE DEAF.*

BY MISS SARAH FULLER.

In reviewing the past of the Horace Mann School, from the day of its "small beginnings" to the present time, it is interesting to note the fulfilment of the hopes of its enthusiastic originator, the Rev. Dexter S. King, as expressed in a circular letter, in August, 1869. He said, "It is evident, from imperfect records in my possession, that there are many deaf children in the vicinity of Boston who ought to attend this school. With the care of friends coming daily to the city, they can attend the school, boarding at home. Some of them would be capable of taking care of themselves. In some instances there are large children who would take care of the smaller ones. We wish all deaf children in Boston and a *large vicinity* to have the opportunity of attending this school."

Three hundred and eighty-five pupils have been enrolled as members of the Horace Mann School. From its opening, parents or friends have gladly accompanied children to and from the school, until such care became, by the child's self-dependence, quite needless. The self-poise acquired by the pupils through reliance upon their own ability to care for themselves in going about the streets, and in taking street and steam cars to their suburban homes, is an important factor in their lives, and one result of their connection with this school. There have not been wanting "instances" by which to show the readiness of the older pupils to care for the little ones. Boys and girls who have valued their opportunities for study, and who have wished others to share them, have kindly attended little brothers, sisters, friends, and neighbors. The radius of the "large vicinity," from which Mr. King wished pupils to come, is now a dis-

Address delivered at the twenty-fifth anniversary of the Horace Mann School for the Deaf.

tance of nineteen miles. At times, it has been even greater.

In the first report presented to the School Board, in January, 1870, the Hon. Henry S. Washburn concludes his remarks upon the advantages of sending children to this school, by saying, "And more than all, the parents can have their little ones at home, in their own care." This consideration of the parents' wishes has been a marked feature of the attitude of those holding official relations to the school during all its history. It has been most fully appreciated by the parents and has led to a loyal devotion to the school and its interests. The parents, realizing that the speech and language, which their hearing children acquire without effort long before they are sent to school, is to be learned by the deaf child only through careful teaching, and that the period of school life is no longer for him than for his more fortunate brother or sister, make many and great personal sacrifices for the sake of having their children attend punctually and regularly, and are always ready to cooperate with the committee and the teachers in carrying out measures for the work of the school. The sending of pupils from this to ordinary schools, after a sufficient knowledge of spoken and written language has been obtained to enable them to enter classes with hearing pupils, has been a gratifying evidence of the accomplishment of our wish, which is the education of deaf children under the same conditions as those provided for other children. In considering the education of deaf children, one needs to remember that there are many who are made deaf, by disease or by accident, after learning to talk, and not unfrequently after having begun school life. To persons unfamiliar with the limitations which deafness imposes there seems no danger to such children of a further loss of power; but parents have learned, by sad experience, that clear, distinct, fluent utterance often passes away with the hearing, and that unless persistent effort is made to help the child to understand the speech of those about him, by watching the movements of the mouth, he will relapse into silence. To these children, the school is a

gateway to a new life. Teachers trained to know and to help to overcome all the difficulties which the child's changed condition have brought to him stand ready to guide, and to lead into old and familiar ways of communication and study, and to prepare him to meet life's duties and responsibilities with confidence in his own powers. It is not an exaggeration to say that the eye may serve as a substitute for the ear so perfectly that in the experience of daily life but little inconvenience from deafness is known. It is hoped that many, if not all, children who have speech on entering the school will be able, through instruction in speech-reading, to become so skilful in the art that they may return to schools with hearing pupils and spend the last years of school life with them. This seems an altogether reasonable hope, for already pupils who have never heard, after studying under our instruction, have taken creditable rank in schools for the hearing. The course in the Horace Mann School provides only for primary and grammar school pupils. Within the last two years, three totally deaf pupils, after leaving us, have been graduated from the high-school department of the Berkeley School, and others are now taking similar studies in different places.

The history of manual training in this school began when sewing was introduced in 1877. Private instruction in cooking was given to a class of girls in 1880 and 1881; and in 1886, 1887, and 1888 our pupils joined classes of public-school children and shared with them the training given in the cooking-school established by Mrs. Hemenway.

The first systematic teaching in the use of tools was received by a boy who was admitted to an afternoon class in the North Bennet-street Industrial School in 1881. The following year a gift of money from Dr. Alexander Graham Bell enabled us to send boys to the Mechanic Arts School, where their attention, interest, and skill were so manifest that pupils from the Horace Mann School were received until instruction in carpentry was provided for the public schools of Boston, and our boys were allowed to attend with

the others. From 1886 to 1890 the privileges of the North Bennet-street Industrial School were extended to many pupils of this school, and instruction in clay modelling, sloyd, typesetting, and shoemaking was eagerly sought by them. To the very evident ability of the pupils to learn, just as other public school children were learning, how to use tools and to fashion models, we are indebted for the present equipment of our class-room in this building, where daily lessons in sloyd are given. Instruction in typesetting and printing have been made possible by generous friends who appreciate its usefulness as an aid in the school work, and as a preparation for the life work of our pupils. Some results of this training may be shown by the chosen occupations of former pupils as enumerated in a recent report. They are those of the cabinet-maker, carpenter, lather, mason, painter, brass-worker, harness-maker, tanner, stableman, fisherman, farmer, lumberman, diamond-cutter, engraver, tool-maker, compositor, and printer, milliner, dress-maker, and occupations of the various factories,—watch, shoe, parasol, tack, and rubber.

As we recount successes which have crowned efforts to help our pupils to lead useful and honorable lives, we are reminded of the noble men and women who have given thought, time, strength, and money to the accomplishment of this object. Among the first to recognize the need of a day school for deaf children were Mr. and Mrs. Francis Brooks. The committee on the Horace Mann School had their sympathetic interest, cordial coöperation, and generous aid from the inception of the idea of making this school a part of Boston's public-school system until the last day of their lives. Having learned through the deafness of their own little daughter the necessity of constant, watchful home-care to keep a deaf child from losing the language of those about him, they were anxious to help all mothers and fathers to secure for their children the privilege of living in their own homes while acquiring an education. Twenty-five years ago to-day, Mr. Brooks was present at the opening of this

school in a building upon East street, and for more than twenty years he and Mrs. Brooks were actively interested in all that concerned the welfare of its pupils. To their fostering care much of its present strength is due.

The Massachusetts State Board of Education and the School Committee of Boston have given to this school every opportunity consistent with their official duties to develop and perfect all methods which have seemed adapted to its needs, and for this generous support we desire to express our earnest thanks.

Our best wish for those who may celebrate the next quarter-centennial of this school is that they may still be able to bear testimony to a continuance of the harmony in thought and action which has been present in all the relations of those connected with it during the past twenty-five years.

LONDON METHODS.

BY C. S. LOCH.

[Mr. C. S. Loch, Secretary of the Charity Organization of London, England, addressed a meeting of charity experts in Boston, showing the methods of work adopted by his own society. His lecture was of the greatest interest and provoked many questions which he readily answered. We give extracts only of the address, and unrevised by Mr. Loch, but they will be read with interest by all who are striving to aid in solving the problems of charity.]

When possible, we refer cases for visiting to visitors of other societies. We do not hand over any district to others, but try to co-operate with them upon a case. I am told that in this country the relation between the churches and the charity organizations must be different from our relations to an Established Church; but in every instance we go to the clergy or to the priest, and ask them to co-operate in relief or possibly in other ways. As we go along, our work is better understood by them; their help is more will-

ing; they know us to be fellow-workers with them, and that they have nothing to be jealous of. In the field of their spiritual influence we are their aiders and abettors, and in no sense their obstructors.

I imagine that our system of relief is somewhat different from that which prevails here. It is not that we are a relief-giving society,—if you want to insult us, tell us that. But out of our experience has grown up a method which I can best describe as a method of trusteeship. That is to say, when the committee decide that such and such a thing should be done, from that moment the committee is in the position of a person desirous to act as trustee. We go to the clergy or to others, and ask them to associate themselves with us in the relief of that case. The money passes through our hands in most cases, though not always; and thus we become trustees to an enormous amount,—about thirty thousand a year now. Take the pension cases; these are honest old people, whom we would be extremely sorry to leave to the poor-law. Often their relations are willing to help, but somehow there is not that cohesive force in such charity which would assure to them the proper aid which they ought to receive. In those circumstances we step in and act as trustees. We have almoners to visit the people weekly and befriend them, and every quarter a report is sent up as to the actual position of each case, and so it goes on till the pensioner dies, a very large portion of the relief being obtained from children and old employers. At present there are a thousand cases of that sort on our hands. I think the people feel that if they come to us they will be fairly treated, and real want will be properly considered.

There is a very bitter word in Europe,—the word “deserving.” “The deserving poor,”—you understand the sort of smirk that the word may draw in a deceitful applicant. We have dropped that word. All that we wish and mean to do is to take the man as he stands, take his character as it stands,—good or bad. If we can help him in spite of his

faults, we will. Our business is to improve the condition of the poor, in whatever condition the poor may be, if we can.

Our poor-law system is of a very simple description. The guardians have not in their hands a very large variety of relief to give; they must either maintain a person in an institution,—be it infirmary, workhouse, or other institution;—or they must give an allowance. We are extremely averse to the method of allowances to the out-door poor, for the reason that we notice that when once a widow, say, has received that allowance, the very spring and buoyancy of her vitality seem to have left her. If you will think for a moment what the variety of your own charitable work is, and how right and proper it is that cases should be treated individually, you will see that in your hands you have an engine for good which no poor-law system at present invented has within its reach. Therefore I say, by degrees and slowly let us substitute well regulated charity for this invariable and very limited type of relief.

We leave a great many cases to the poor law. We think it only fair, as the community has provided for the destitute the workhouse, where they can be maintained in cleanliness and decency, to accept this provision, but to limit it where limitation is advantageous. During these last years an enormous amount of care and money have been expended upon institutional charity, and our infirmaries and workhouses are now extremely well-managed buildings. If there be no better help for the destitute, at any rate this is provided in humanity and good sense.

We deal with perhaps twenty-four thousand cases in a year, and administer some twenty thousand pounds for relief purposes. We have become more and more a centre for a very difficult class of cases. People refer to us,—we think sometimes with a kind of malice,—the cases they are tired of, the cases which have to be canvassed and re-canvassed just to see whether anything can be done. I believe that

not only is the result upon the poor better, but there is less poverty and less official pauperism. I am quite open to the conviction that economic causes have had their weight; as the unions have adopted the system of relief which we have advocated and have co-operated with us, they have so largely reduced the pauperism of their unions as to bring about a very appreciable result on the pauperism of London as a whole. To give you figures for a decade, so that it is quite fair: in the decade 1862-1871, before charity organization, we had thirty paupers per thousand; in 1872-1881, the first decade of the new system, we had a pauperism of twenty-five per thousand; and in 1882-1891 (and during that period some years were very bad) the per cent. of pauperism was twenty-two per thousand. As we have worked on, and the poor-law authorities have used the method of limitation, pauperism is reduced. And as this process has gone on, the proportion of out-door relief has gone down. In 1871, the proportion was seventy-seven per cent. of out-door relief; in 1881 it was forty-seven per cent.; in 1891 it was forty-two per cent. And you must remember that in London to be able to work with a poor law is essential; it is the biggest factor we have. In laying so much stress upon the poor-law I am laying stress upon the Mons Meg of charity, which if you fire the whole world of London will reverberate.

You see about you what you cannot but call a decadent class,—a class that seems not to climb in life, unless it be to totter up the first two or three rungs of the ladder and then to slip lamentably down. Our problem, in general, is how to keep people from tottering down, how to stop them, how to pull them up. Our general reply is, how have those risen who have risen? If I used that odious word, “thrift,” I might have many voices against me; I will therefore use the general term “foresight,” which covers very much more. It may be said that the greatest people have been regardless of the future; maxims are quoted from Holy Writ and elsewhere, in which that view of life is insisted on, and with a

summary justice poor foresight is bid to leave the court. True, if we had a very great purpose in life, something which, with larger insight, we could see before us in the future and we were determined to sacrifice everything to that purpose, we might indeed give up all that; but that is not the case with the decadent class. It is common, straightforward foresight that is wanted among these people. We want to encourage it in every possible way; we want, not a life from day to day, but a life with a purpose, a life of foresight. To us it seems that the great friendly societies are our natural allies. Let me tell you what they have done. The men who formed them went on meeting in public houses and developing their own self-government, and training themselves in civic arts, without any of the patronage of the great, simply guided by their own good sense. They knew, and they know, that it is by foresight, and by that alone, that they keep hold of the edge of the ladder and do not sink down. In 1889 there were about 1,757,000 members of affiliated orders. These orders have a central office, as a rule, and lodges scattered through the country. At that time there was a population, of persons over sixteen in the working class, of somewhat over five millions; one in three of our population, of that age and in the working class, belonged to an affiliated order. Their funds are over twelve millions. I mention these figures to show that when we are pressing for this view we are not dealing with a hypothetical case, but with a positive piece of evidence of which the workmen of England have given us the strongest justification.

There is a heavy obligation upon us to enforce in every possible way the natural duties of the family. Anyone who studies the matter from the economic side must see that the family is an economic unit of the utmost value to the community. If you dispense with foresight and with the family, you dispense with just the two levers which are given you as the most efficient, the only means of improving the

condition of the poor. On our side we may come forward and help, and throw our enthusiasm into the case; but unless there is a growth on that side in these two directions, our energy will simply be thrown away. You may go into the plan of dealing wholesale with classes, but again and again the problem has to be analyzed and re-analyzed, and comes back to the individual case. Let me dare those who desire, to take the other line. I know the old story about the fagot, but these people seem to me to want to break, not fagots but pillars. They would wish to be blind Samsons who would make a revolution by putting the shoulder against the one central pillar of the whole house, and bring about a new state of things with one strong, blind push. I firmly believe that if you go on working steadfastly and strenuously and unselfishly at your individual cases,—if you will summarize your experience and go on from step to step, with a large, generous heart,—you will find you are collecting material of the utmost scientific value, and that you are in detail solving a problem which can be solved in no other way whatever.

We want to deal with ourselves as well as with those whom we would help. Our workers, if they are to accomplish such a purpose as we have sketched, must themselves be trained. Can we do it? I think that is the most important question for the future of charity organization. Do we not,—if you remember the view in which we first tried to deal with these questions,—come to them with a very great ignorance of what the problem is? Do we not come with a very great desire, and a certain baleful energy, but with a very great ignorance as to what we should do? First of all, what assails us is a sense of the contrasts of life, enough to make us giddy and pervert our judgment. That people should live *so* and not otherwise, while we live *so* and so differently,—that is just one of those things which assails our judgment. The first thing we have to learn is how life is for these others, and what are the limits in which they naturally work

and which their ideal places before them. And next, there is the training of the judgment in the firmer sense. An able business man, who has the business faculty, may be wholly mistaken in judging cases of this kind, and such training of judgment is absolutely necessary. And then, in all the kinds of questions which are asked by a district visitor, to any one who is not an expert, how easy it is to make up the case on an entirely biased view of the whole issue! There again, we have a certain training to undergo. There is also, the hardest of all, to learn that these ideas are really to steady our conduct, to take us through the intricacies of case-work, and give us guidance, like lighthouses, as we pass through the difficulties.

There is often, in the heedless meddling with cases, a kind of brutality. I do not know whether any one here remembers that most pathetic ballad of Wordsworth, "The Affliction of Margaret?" The old mother left at home, her son far astray in foreign lands, the daily presence of his spirit with her, without the knowledge of where he may be; and this is how she tells what she feels:

"Beyond participation lie
My troubles, and beyond relief:
If any chance to heave a sigh,
They pity me and not my grief.
Then come to me, my son, or send
Some tidings, that my woes may end;
I have no other earthly friend!"

Think how often it is we pity people, but do not seem to have heart or head enough to pity their grief. That again is a reason why we should train ourselves; we should train ourselves indeed in feeling, in learning how people feel. We learn the manners of charity.

The word "charity" has been degraded. If you talk to a workman of charity, he says, "I want work, and not charity." His work may be charity, but that mere skin-

deep difference is one he clings to. Why is it? Because that trained and disciplined feeling which I have been trying to describe to you is a thing so absolutely forgotten by the benevolent, and they say, "If you cannot give me something better than what you call your charity, I will not have it." What we are to do is to bring back that true deep sense of the word which represents that in our nature without which we can hardly live. We are to bring that back into reality and to give it its true force and perfection in this life. What is it? I think I may not be amiss nor straying upon questions which lie outside this subject if I say that that mode of charity is, after all, the mode of being good. We have no leverage with which to raise those who are in trouble, and add to their character, unless we ourselves have a character. We cannot give what we have not got. We can only do charity as we are charitable. If we cannot discipline ourselves to get the power which is so vital to the issue, our work is barren and waste, and will produce no result. The harder your case, in that sense, the greater must your charity be. And as your charity, in that sense, is great, so do I believe that these working men, who have so well understood the realities of life, will appreciate what you do. And I believe that the position of things is better and better as we ourselves handle our problem in this spirit more and more.

There is a kind of philanthropist that I am pleased to call the vagrant philanthropist. The vagrant you know; I believe the vagrant in America has made himself felt. The vagrant has characteristics. The vagrant is willing, not to give, but to receive a trifling sum wherever he calls. He is always willing to call at a house for a short time, as an unbidden guest. He has no fixed centre of work. He dislikes hard work; it is a plague to him to be put to it. He is also inclined to grow more callous as he grows older, so that, though many proposals for his reformation are put forward, it seems to be admitted that when you come to close quar-

ters with a man of forty, who has followed this profession, his callousness has grown a very rhinoceros hide over him, and gentle injunctions are of no avail. And finally, no sooner is there distress in any place than vagrants increase and multiply. All these things are equally true of the vagrant philanthropist. He calls unbidden, he takes and gives trifles. He does not like a hard case, but will go off to some other job. He likes to have to do with a
of little charities; make him concentrate, and you will find that the case will melt in his hands. But let there be a time of trouble, and out come the philanthropic vagrants, and they cover the face of the earth and beset and confuse all the charity organizations that they can get entangled with. Our whole life is a protest against this gentry.

To conclude: this charity is an art. It works actually on living life. It is not a thing apart, to be dealt with merely in books. There are no dodges in it. It depends on conviction; co-operation depends on conviction. If you believe this, you will get no co-operation until the other man believes it. Train, train, train, we say, therefore. Let us discipline ourselves, and let those who work with us go and help others, that they in their camp may be our friends, as we will be theirs. Upon this depends progress in charity organization; upon this our whole future depends.

The old words, "*Laborare est orare*," one wonders sometimes whether they have not become a sort of common form in charity appeals and addresses. But in truth do they not represent, very, very closely, what we aim at in this work? In "*orare*" we are struggling to understand, to achieve, to reach something of the ideal of life which we would bring here upon earth as we go on from year to year; and in "*laborare*" we have, on the other hand, to fix that self-same spirit in a definite form, clearly defined and properly applied, in doing some clear definite thing. One without the other is of no avail. But that longing to work, and work

perfectly and ideally, coupled with practical method,—the hard-working, brow-sweating *laborare*,—that, indeed, is a combination which shall move the world and enable us to improve the condition of the poor.

Rev. John Graham Brooks asked if Mr. Loch believed that some organization is necessary that should bring the workingman in as a visitor? And if so, what measures have been taken, or are to be taken, to bring it about?

I certainly believe that our work will be a failure if, in the long run, we do not get the best of the working classes to work along with us on our committee. It is work that could not have been undertaken before, and can only be undertaken slowly now.

In every conference or committee there are certain members who are familiar with its work and can lead and direct. Those members, it seems to me, should be at our service, more or less, if we propose to add to our conferences members of the working-class. There is one condition: the meetings must be held in the evening. And that is a condition which taxes us in London more severely than you might think; many of our best people give mornings, afternoons, or both, who would find it very difficult to give the evening. But that must be done. At an evening meeting, with such members as I have described, I think the district secretary should be able to bring together leading members of the friendly societies, for instance, who, starting from a point of view somewhat opposed to yours, will, by working along with you and at any rate admitting the transparent honesty and earnestness of your principles, be brought to acknowledge the advantages of those methods which I have referred to, and which they have themselves accepted, in part, in their methods with their own class. I cannot say that this method has gone very far yet; but we have had for two winters one such committee, and others are being started. Outsiders will never be able to do the kind of work we want.

They may lead and be of the utmost value in getting the work done. But it is impossible that there should be a full and complete organization such as we desire unless the local people are brought in. Whatever the material and class may be, we must try to bring them in, and make of every district a self-controlling community. Those who are connected with charity organization work should themselves see as to the lectures or addresses to be given.

There is a great deal of pure misunderstanding. All kinds of absolutely untruthful statements have appeared in the papers. But those can be easily dealt with if you talk things over with the men themselves. They are perfectly reasonable; the average workingman of England is a man you can quite believe in as likely to take a rational view of these matters. I propose myself this winter to hold discussions with these men, on matters connected with charity organization work, hospital relief, vagrancy, out-door relief, the finance of charity organization, anything that is a vexed and burning question, anything which is on the "line of pull" where each party is trying to draw things his own way. It is just there that you will get the strongest statements and the most earnest organization.

VAN INDUSTRIAL BUREAU.

BY DR. GRACE W. KIMBALL.

For the past month (March) the matter of the return of the villagers to their homes has been the most vital question. The government urged their return and promised safety. Maj. Williams, British vice-consul, coöperated with the government and with us in a joint effort to bring about this so necessary result, and, as the spring began to open, the villagers themselves were most eager to get away, but many of them were very sceptical as to safety. However, up to date some 3,000 have gone. But much to our chagrin and sorrow, during the last days of March, that is as soon as the

roads admitted, practically all the villages lying to the north-east of the city, and from but eight to thirteen miles distant, were again attacked, and four or five looted; everything they saved from the fall sacking was carried off, and some thirty men and four or five women and children killed. These were the villages considered most safe and among those to which our pensioners of the winter had been sent back. The Reform Commissioner of the Sultan, under whose assurances we sent these people back, expressed himself as deeply distressed at so unfortunate an occurrence, sent out the chief of police at once to the nearest group of villages, and two days after went out himself with one of the three detachments of soldiery sent out in three directions (ostensibly) to circumvent and correct the Kurds. As to the success of this military expedition, it is too soon to hear, but we have reports from numerous eye witnesses of the conduct of the gendarmerie. This detachment of about ten men arrived at the scene of the trouble while the Kurds were still in sight, making slow progress because of the condition of the roads and the difficulty of driving the considerable droves of stolen sheep. When the soldiers arrived, the main body of the mauraunders moved on with the spoil, while half a dozen braves took up a position in a narrow pass. The soldiers fired a few shots into the air and then held a parley with the brigands, which resulted in the return of the police to one of the robbed villages while the marauders pursued their way unmolested. This valiant party has just returned, after having stayed in the village until they had eaten all the stray fowls and other scant edibles which the Kurds had left.

Hence the whole question of safety to the villages, with all it involves for the future, is even more uncertain than it was a month ago, and the tendency is to believe that life in the villages will be impossible for Christians. Should this be the case, their fall sowing of wheat, now in fine condition and promising an abundant crop, will all fall to the ruthless possession of the Kurds, who will not even take the pains to

cultivate it and bring it to the harvest. And all the spring sowing will be left unsown, a state of things that can hardly fail to cause famine in the fall. There will remain then the alternatives of massacre or wholesale emigration. The former terrible possibility hangs continually over their heads, while as yet we have no intimation that the government will allow the latter.

Meanwhile the villagers already in the town are dissuaded by fear from all idea of going to their homes, and those sent out are returning by scores and hundreds in utter destitution and hopelessness, begging for rations of bread to keep them from starving. During the past few days we have cared for 1,382 of this class. This heavy additional demand, when all our efforts were being directed to reducing expenditures in the city with the hope of sending help to more distant districts, and when from all sides we hear that our English and American benefactors are losing interest, puts us under a heavy load of anxiety as to our finances and the future.

The industrial department, since the middle of the month, has been under the disadvantage of having no raw material with which to supply its workers. Hence all families supported by their wages and not otherwise helped have been given help in money equivalent to half-bread rations. This has much diminished the money output, but has had the disadvantage of entailing a great deal of suffering upon the people, and for the time being, doing away with the benefits of the industrial element. We have taken advantage of this cessation of work to go over our list of employees and to weed out all who can possibly find other means of support. Including in the industrial department, all workers finding employment in the relief agencies, as bakeries, etc., we have in all 1,178 workers, reduced from 1,900 shown in the February report. This number represents some 3,400 souls supported. This reduction has, in most cases, involved great suffering to the workers cut off, but they are not starving, though to many some slight gratuitous help is given temporarily; the state of relief finances made the reduction

in all directions imperative. We hope that the condition of the roads and safety to travel will soon be such that caravans bringing cotton from Persia will be able to get through. We have about \$1,000 of cotton and woolen goods manufactured and waiting for a purchaser. It would be ministering to a very real need of the people to use every yard of this for free distribution; but, on the one hand, our finances do not allow of it; and on the other, the effect of clothing distribution is to bring such crowds down upon us in the city that we dare not give it save in exceptional cases. The cold weather is past, and the people can live in such rags as the Occident wots not of. The expense of the industrial bureau for March was \$2,000. In the bakeries, as in all others, retrenchment has been the order of the month. To the lack of funds has been added great difficulty in finding grain—a difficulty which has had the result of sending the price up twenty per cent. The local government has responded promptly to our request to facilitate the ingress of grain from the outlying districts, but bad roads, fear, and heavy losses through pillaging have so far conspired to leave us in great straits. To cope with both the above difficulties, we were obliged to cut down the bread rations of all the city poor one-half, and by this means we were able to close two of the six bakeries. But this retrenchment—more perhaps than any other—causes bitter suffering to thousands of people, reduced by long poverty and the peculiar conditions obtaining, to utter resourcelessness. But the weather is milder and the snow is gone from the fields and gardens, and they can supplement the bread with roots and herbs—poor wretches. 'Keeping body and soul together,' when reduced to the last equation, is grim work. The ovens supply 7,467 persons with bread daily—of whom 5,220 are city people and 2,247 villagers. The supply of one person a day with bread at full rations costs about two cents.

The department of free aid has supplemented the ovens by giving the equivalent of bread in money to the villagers. This has been necessary on account of the scarcity of wheat

in the city and has had the added advantage of diminishing the crowds in the city. In this way, during the month 7,045 villagers have received rations, usually for a month, the amount so expended being \$1,590. In some few cases also, money has been given to buy tools for artisans. This would be a very important branch of the work if only there were any work to be found. But things are at such a pass that even the richest have money for only the necessities of life, while the one effort of the mass of the people is to get daily bread. Carpenters and masons have no work, for who is building houses? Tailors are idle, for every one mends and patches and patches and mends what he has. Shoemakers in the same way, for people can go barefoot and live; and so of all the handicrafts. Only a few men from each can find work. The shops are still closed, with the exception of a very few, though no longer so much from fear but because everybody is insolvent and hides from his creditors.

The summary of work shows 19,230 persons as having received help at the Central Bureau since the last report. Of this number, 10,857 are permanent beneficiaries on the list of the industrial department and bakeries. Of this large number, there are very few whom we can hope to see self-supporting until that far-away day when prosperity shall be restored to this demoralized town and security to the villages.

During the last of February and March, three relief expeditions were sent to out-lying districts. To Ardjish, a region to the north of the lake, embracing some thirty-three villages, \$300 was sent to a reliable local committee. This region was extensively robbed in the fall and the committee report great destitution and plead hard for more money. This is a great wheat-raising region—one of the granaries of Van, and it would be good economics to help the people towards self-support. But lack of funds, together with absence of safety, block the way as yet towards that desirable consummation.

To Shadagh, a mountain region of the south, three men were sent with \$750.00. This expedition has just returned, having helped the most needy cases to fifteen days' bread. Again we have no money to follow this work up.

Another expedition was sent out two weeks ago to a group of villages in which one hundred refugees from the devastated region of Boghas-Kesan have found asylum all winter at the expense of the villagers. Recently 200 more who had been in Yezedu villages, but were driven out by the threats of the Kurds, fled to the same region, and we sent \$300 to relieve the necessities of the six hundred. The description which the distributors bring in of their utterly destitute condition and of the hopelessness of all the people—robbed of their homes and lands, set adrift, in danger of their lives—is most heartrending and discouraging. They can neither return to their lands nor find work and a means of living elsewhere, nor are they allowed to emigrate to Russia or Persia. When the relief funds give out, there seems no prospect save starvation.

Moks, with its eighty small mountain villages, for weeks has been sending deputations begging for aid, but we have not yet been able to divert the funds from the nearer demands.

And so on all sides we are surrounded by difficulties and perplexing problems. There seems no more hope for the people now than in mid-winter, unless real safety is secured against the Kurds.

[Money for Dr. Kimball's work is received and forwarded from the LEND A HAND office, checks being made payable to Mrs. Bernard Whitman, Secretary.]

TRIBUNAL OF ARBITRATION.*

BY HON. J. RANDOLPH TUCKER.

Twenty-five centuries ago, the Hebrew prophet declared, in sublimely poetic words, that in the latter ages Jehovah would judge between many peoples, and rebuke strong nations afar off. "And they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up the sword against nation, neither shall they learn war any more." We have here the prophecy of international arbitration, to supersede and prevent war, to substitute reason for brute force as the *ultimo ratio*. In all subsequent eras men have dreamed of this auspicious result; and we come here to-night to promote the final triumph of the divine prediction of the Hebrew seer as to the destiny of our race.

A few,—the number growing small by degrees and beautifully less,—still against the dark background of war, present examples of heroism, chivalry, martial glory, and Christian virtue, among those whose deeds have been most illustrious in military annals, and point with pride to the providential uses of war in defending liberty, in crushing tyranny, and in extending the bounds of civilization. Such still maintain that Mars must be perpetuated as a teacher of heroic virtues, as the avenger of wrong-doing, and as the champion of human right. We need not contest the claim that despite enormous evils, war has furnished great occasions for the display of the highest virtues, and has been used as an important means in the greatest achievements of mankind. But the claim really involves the concession that war is only justified when needed to suppress human wrong-doing, and when selfish passions will admit no other arbitrament. For

* An address at the Conference of Arbitration, Washington, April, 1896.

where is the man who will hold that brute force can better decide a moral question than Christian reason? Is not this appeal to physical power to determine such an issue contrary to the plain dictates of common sense, and to the teachings of divine providence? What relation to right or wrong has the fistic brutality of the ring, the sad issues of the *duello*, or the most glorious battle-field, any more than the bull-fights of the arena? The trial by battle has long been excluded from civilized courts; why not exercise it from international relations?

The cynic will say, "Your scheme is very beautiful, but it is impracticable. It is akin to the Republic of Plato, and the Utopia of More." Human progress has had to meet the laugh of skepticism at its every step. Without faith all things are impossible; by faith mountains have been scaled, oceans have been traversed, new worlds have been discovered, and the magic wire has become the medium of thought from continent to continent, until humanity, diverse in race, origin, and position, has been made one in purpose and in destiny. Nothing is impossible with God, and nothing which is at one with the divine economy is impossible to man, when undertaken with trust in divine power, for the accomplishment of divine purpose.

Conceding the difficulties which confront the members of this Conference, they should not paralyze our efforts, nor weaken our faith. What are the difficulties? All may be summed up in this one: How can the commonwealth of nations, like a commonwealth of men, be instituted under a common law, to be administered by recognized courts of judges, and to be enforced by the unified authority of all? We need an international law, international tribunals to adjudicate conflicts under this law, and a supreme authority to enforce judgments against reculant states. We need a law to prescribe rules of conduct, courts to decide cases, and an international *posse comitatus* to enforce judicial decisions. Are we sufficient for these things? If not, what can be practically done, in so directing international relations as to

achieve the conservation of the rights of each and all, in peace and without resort to war?

First, let it be noted that the range of individual freedom is much enlarged,—nay, personal freedom is made possible,—by the existence in civilization of moral forces which are internal in their action and have no expression in municipal law. Thousands of our citizens feel no restraint from precept or force of municipal law, because they need not, being controlled by the moral force of conscience in the conduct of their lives. They are a law to themselves, and government may, as to such, abdicate its forceful power, because their liberty is in accord with a law higher and deeper than the laws of the land. And history teaches us this lesson, that as the individual man rises to the plane of complete self-control, his liberty may be indefinitely extended in consistence with the safety of others and the order of society. And it is only as moral forces decrease and as man declines to barbarism that governmental power must be enlarged at the expense of personal liberty, the social order be disturbed, and the rights of others be made insecure by a license which is only liberty without self-control.

This capacity to govern self lessens the need of civil power to secure social order, and liberty may safely be increased. On the contrary, the lack of the self-controlling force requires the decrease of liberty and the increase of civil power to secure social order. The state is sound which ensures to man the maximum of freedom, and gives to government the minimum of power consistent with social order and peace.

Now when we look at a nation as an aggregation of men, each of whom is subject to those moral forces, and see that this aggregation cannot be free from its rightful control, and therefore that the nation, as well as the man, must have a conscience to which as the divine vicegerent, both are responsible, it follows that as nations rise in the scale of moral self-control, they, like men in the same condition, will reach a realm of self-restraint in which they will be ready to recognize and practice the dictates of duty prescribed by the moral

forces within. This will lessen the need of external law or extraneous forces to uphold right or repress wrong. And as each nation rises to this sphere of self-government, an international public opinion will crystallize, which, without any formal legislation, will be potent in constructing a common law based on moral principles, for defining the rules of international conduct to which each must submit as the essential condition of respectability in the family of nations, and that self-respect, a synonym for national honor, without which safety and prosperity will be impossible.

If I am told that this is visionary, tell me then what means the boundary line between Christendom and other nations, which all Christian nations recognize, except because the gospel of Christ has placed a moral power in the hearts of the men composing these nations we call Christendom, which makes any external law so much less necessary in the relations of Christian states than in the nations upon whom the light of Christianity has never shone? Causes are at work by which this great moral conservator is reaching out for the conquest of the world, and to enlarge the era of Christendom by bringing all nations within its influence. Sooner or later Christendom will embrace all nations within its federation, and the moral forces of Christianity will one day thrill every nerve, pulsate every artery, stiffen every sinew, and inspire every human aspiration over all the nations of the earth.

This would naturally lead us to limit our present efforts to the nations of Christendom. Indeed, the wisdom of circumscribing our present work to the two English-speaking nations is to me very manifest. Our success in this small realm will, by its example, bring Christendom within the dominating influence of the same principle.

What, then, may be hoped for in the relations between Great Britain and the United States? Both nations agree substantially that there is a *jus inter gentes*, in the form of an international code. This is a point still denied by some, but the denial rests upon a confusion of ideas. Because there is for nations no common law, no common judge, no

common executive, some have said that there is no law of nations. There is indeed no *lex*, but there is indeed *jus*. *Jus* is the objective right, as God sees it; *lex* is subjective right, as man sees it. *Jus* is the law of God, of which *lex* is the human expression. *Jus* is *jus*, right is right, though no legislation recognizes it and nations defy it; it is binding upon all nations, though not made *lex* by them. "The *jus inter gentes* is the law of God independent of positive compact or convention," says Lord Stowell. "Reason and justice," says Chief-Justice Marshall, "which constitute the primary law of nations, are made fixed and stable by judicial decisions." "There is also a conventional law of nations," says the same great judge. Thus, Stowell and Marshall, stars of the first magnitude in the firmament of Anglo-American jurisprudence, give full jural force to the *jus inter gentes*, as founded primarily on the law of God, and by consequence on equity and right reason, and fixed and made stable by the convention and the judicial exposition of courts. This *jus inter gentes* is not only a part of the law of the land, but is made so by the Constitution of the United States, and was so recognized in a late law of Congress, prescribing for our government an international duty, which the Supreme Court upheld as constitutional and in accord with the law of nations, in the *United States v. R. Jonah*. With this clear recognition of the abstract *jus inter gentes*, what hinders a treaty between the nations of Christendom by which the vague and indefinite principles of international law shall be fixed and made certain in an international code, by which the *jus inter gentes* shall find expression in a *lex inter gentes*? Why not confirm the public consensus of opinion of Christendom and civilization, why not submit questions of international right arisen under such code to the adjudication of tribunals of arbitration by which the brutal decisions of wars shall be forever superseded by the judgments of an international authority?

Without entering on the mooted code question, it may be said that between nations the consensus of opinion on very

many controverted points might be collated and formulated, and a code would be desirable. On this point the way has been opened by the action of the British Association for Social Science, at its meeting at Manchester in 1860. Our late eminent citizen David Dudley Field, whose genius conceived the proposition, by his loyalty and ability worked out the suggestion into an international code, first published in 1872 and a second edition in 1876. In this draft existing international rules were codified, but modifications are suggested under the advanced views of modern civilization. It is a valuable beginning in such work; it proves that a code is practicable, and between Great Britain and the United States could readily be framed and agreed upon. Thousands of questions have been practically settled by convention and by custom for a long period. What could be easier than to codify these, about which there is substantial agreement, and leave open what may be still controverted? Centuries of conflict over the rights of neutrals and belligerents have passed away, and on the calm bosom of public opinion to-day the wrecks of such conflicts float without collision, in the consensus of nations that the errors of exploded doctrines have been substituted by well-regulated rules consistent with the just rights of all nations.

One thing is certain: there is a body of rules which have emerged from centuries of debate, which are no longer debatable. Let these be gathered as the nucleus of the international common law. Let both nations recognize the *jus inter gentes* and the obligatory bond between them, to which, as a recognized *lex*, all conflicts are to be referred. All other conflicts, on new points, can be adjusted by analogy to the positions of the recognized *lex* in the expansion of our common law and collated jurisprudence. Every lawyer knows how this has been done by the courts, how in fact the law-makers have followed the judges, whose case-made law has been accepted by the legislator and codified.

It is true that questions which pass beyond the domain of proprietary or other strict rights may not be proper subjects

for a definite agreement. But even so, certain general principles might be formulated, under which a wise arbitrator could decide the duties of conflicting nations. As an illustration of this class, the Monroe Doctrine and its many phases of application, may be cited, to which doctrine the two countries under our consideration gave their sanction at its birth.

But judicial functions are more readily applied to international disputes than legislation upon principles. The United States has done much to open a pathway for international arbitration, and this has grown largely from the federal relation between the states of the Union. Their absolute independence as colonies continued under the loose league of the Continental era, and was made permanent in the second article of the Constitution of 1781, by the terms of which each state retained its sovereignty, freedom, and independence. Compacts as to their inter-relation were embodied in the Articles of Federation, and in 1792 the United States in Congress assembled were made the last resort on appeal in all disputes and differences then or thereafter arising between two states concerning boundary, jurisdiction, or any other case whatsoever. The mode of selecting arbitrators was prescribed, and the judgment was made final and conclusive. The method is very instructive in the matter of the international arbitration we are now considering.

In the constitution of the United States provision was made by which controversies between two states shall be decided by the Supreme Court of the United States. Under this provision questions of boundary and the like have been frequently decided conclusively by the Supreme Court, and peaceful submission to these judgments has always ensued. How suggestive are these peaceful solutions of interstate controversies in our federal union! If forty-five states can thus agree to be bound, why not all nations?

Why not Great Britain and the United States, peoples of the same blood, of like institutions and religion? If our constitution makes this a law for these states, and creates a tribunal for

disputes between them, what hinders our hope that one day we shall have the same law to bind all nations, and a tribunal to judge between them?

"In the Parliament of man, the federation of the world?" Federation is the harbinger of universal peace, and the fraternity of every race. It means the brotherhood of man in a commonwealth of nations.

In the conduct of our foreign relations, this spirit has been manifested in many cases, in Jay's Treaty, and in many others, notably in the Treaty of Washington in 1871 as to the Alabama claims. Provisions for arbitration have been agreed upon with foreign nations, and the awards of the tribunals have peacefully adjusted disputes as to boundary and other matters, to which the separate nations have uniformly submitted in peace. In this last case, the Alabama claims treaty, the previous disagreement as to the *jus inter gentes* on the controverted points was settled by making the American view the *lex* between the contestants restrictively and prospectively, and this treaty legislated first and then constructed a tribunal for arbitration. It is a striking precedent for proposed action. A like remedy, with like result, has been applied to the late Behring Sea controversy.

With these views, thus rapidly and not fully presented, this Conference may hopefully press forward in their noble and humane scheme for the peaceful arbitration of controversies between nations, assuring this and future generations that war need never be resorted to between them in respect of any ordinary collision of rights. It will be pardoned if I add that if collisions do grow from conflicts of national politics, they will not imperil peace unless from the ambition of rulers for territorial expansion or for imperial glory that shall make either country forget that, under God's providence, the principal function of each is to secure for its people their liberties, their constitutional liberties, and the prosecution by the citizens each of their lawful and peaceful occupations for domestic happiness, for the comfort and welfare of families, for the culture and education of all, for their moral and

religious duties, each man sitting under his own vine and fig-trees, where none shall molest him nor make him afraid. Let the people teach their rulers not to seek martial glory by exhausting and bloody wars, but by the achievements of the true glory of every people in the victories of peace over selfish greed, the domination of wicked rulers, and the schemes of ambition which offer hecatombs of victims upon the altar of the Molock of cruel and needless war.

Let me close by expressing my grateful satisfaction in being permitted to present these convictions of my life in favor of a policy which shall make my country free, prosperous, and happy; in a policy which, flinging away ambition, the sin by which the angels fell, will make the government of these United States a model of justice in its dealings with all nations, a faithful defender of the rights and liberties of the people, and an example for all mankind of a prosperous, peaceful, and glorious republic of republics.

FARM COLONY.—The Prison Association of New York is supporting a bill before the New York Legislature to authorize New York city to establish "a farm colony for the detention, reformation, and instruction of persons convicted of vagrancy, habitual drunkenness, and repeated disorderly conduct." The maximum appropriation authorized by the bill is half a million dollars.

Many of the people who have made relief work a study endorse this movement believing it would be the best means of caring for certain classes, not actual criminals. Certainly it would keep them from the evil influences of city companions, furnish a healthful employment, and fit them for self support.

INTELLIGENCE.

THE LEND A HAND CLUBS.

MONTHLY MEETING.

The monthly meeting of representatives of Clubs was held at the LEND A HAND office, April 27th. Dr. Hale presided, and six members were present.

Mrs. Whitman spoke of a German lady whom the Clubs had befriended and who desired to go to London. It was voted to give her a small sum of money in the treasurer's hands, which had been given for such purposes.

Dr. Hale read a letter from Madame Saveur, who is translating *In His Name*, into French. About the same time he received one from a gentleman who was translating the same book into Norwegian.

The subject of the Annual Meeting was discussed, the time being appointed at 2.30 p. m., May 27th, to be held as usual at Park street vestry, Boston. The Dedham Clubs were asked to provide the flowers.

Dr. Kimball's work at Van, Armenia, was talked of and Mrs. Whitman reported \$2000.00 received at the LEND A HAND office. The Armenians still needing assistance, it was thought best to continue receiving money for them.

Two or three needy cases were presented to the meeting and after some consultation as to the wisest method of assistance, the meeting adjourned.

CLUB REPORTS.

WEST DEDHAM.

The Corner Club has met fortnightly since March 25th. We have not fairly organized yet, but are waiting for a few more members to make ten.

We are making a quilt, reading some, and we enjoy our meetings much. We met last week with a lady whose daughter has not been able to be out all winter. The lady is one of our Club members.

NORTH ADAMS, MASS.

Between the last two meetings we each tried to deny ourselves something for which we might otherwise have spent money unnecessarily, and as a result we send herewith for Dr. Grace Kimball's work in Armenia, \$2.00. I read to the Club the account of her work given in the April *Review of Reviews* and the members were genuinely interested.

BOSTON, MASS.

The Martha and Mary Club met November 7, 1895, at Parker Memorial Building, Appleton street, to organize for our second winter's work. The same officers that served last year were re-elected. The use of the room which we occupied last winter was given us by the Benevolent Fraternity of Churches. We opened the room for giving out work, November 21st, having had a preliminary meeting the previous week for cutting, and have met there each Thursday during the winter from 9 A. M. to 5 P. M. A report of work done the previous winter, was sent to former subscribers and other friends, which was generously responded to. We commenced with eight women and have given work to sixteen most of the time. We have been helped in our work by Mr. Wordell, the Superintendent of Parker Memorial, as he has paid for work given to three of his dependent women, a part of the time. We have also received a large number of orders for garments, which being paid for on delivery, enabled us to provide more material to be made up.

We had forty-six garments on hand when we closed in 1895. We have made this winter, 685 articles, using 581 yards of gingham, 462 yards of cotton cloth, 444 yards of outing flannel, 50 yards of gray flannel, 190 yards of towelling, 22 dozen spools of cotton, 9 gross of buttons.

We have taken orders for 125 garments, and have paid our women \$198.10 in money, beside giving them each week 25 cents value in garments. Our sales have amounted to \$125.82, and with sales on closing day added, to \$186.02.

We received from annual memberships and donations, \$119.00. Our expenses have been about \$150.00. We sent 80 cents for fees, and \$2.50 for Armenians, to Central Office.

We have furnished a member to serve at Noon-day Rest on Saturdays.

We closed our work, April 30, 1896, with a reception and tea in our work room, to which we sent invitations to friends. This was a success socially and financially, our receipts enabling us to pay our last bill for materials and leaving about \$20.00 to commence this same helpful work in the autumn.

DORCHESTER, MASS.

The Builders' Circle was organized with twelve members, March 22, 1895, as a branch of the Lend a Hand Club, accepting the Wadsworth motto:

Look up and not down,
Look forward and not back,
Look out and not in,
And lend a hand.

Also having its own motto:

"Prepare thy work without, and make it fit for thyself in the field; and afterward build thine house."—Prov. xxiv. —27.

This circle was formed for the purpose of promoting general helpfulness and sociability among its members, and for the raising of funds to be used as the Circle shall determine.

At the second meeting the story, "Ten Times One," by Edward Everett Hale, was read.

During the year the Circle has held seventeen regular meetings and twelve special meetings, making in all twenty-nine meetings.

The largest number present at any one meeting (except rehearsals) being thirteen and the smallest number six.

During the year two of the original members withdrew and five new members have been enrolled, our membership now numbering fifteen.

Our principal work during the year has been as follows :
Assisting at the Ladies' Aid Social, May 22nd.

Made and solicited donations for fancy work table at Puritan Fair, in November. Proceeds over \$30, turned over to the Ladies' Aid.

Assisted at the Sunday-school Christmas tree, and during this winter have given a course of six lectures and entertainments in the chapel, from the proceeds of which gave \$50 for a lot on our new church land. Also gave ten cents each, \$1.50 in all, toward Dr. Hale's fund for the suffering Armenians.

Since October 4th, our regular meetings have been opened by singing a hymn, followed by a prayer, and roll-call answered by quotation from each one present. We received a nice Christmas story from Dr. Hale, and have been the recipients of several invitations to meet in the social gatherings of the young people of other churches.

Three of our members have this winter parted with dear ones whom our Heavenly Father has called home ; and in sympathy with them in their sorrow, as well as in the many joyous hours spent together in our meetings, we feel that our bonds have grown stronger, and look forward with renewed energies for the work of our new year.

SCHOOL OF APPLIED ETHICS.

The School of Applied Ethics was organized for the purpose of presenting in systematic courses of lectures, the ripe

results of recent investigation and careful thinking with respect to the various ethical problems which confront society at the present day. It was expected to appeal especially to students of ethics, and to active workers in various professions and occupations, such as clergymen, teachers, and persons engaged in any of the branches of Social Reform, who might desire guidance in dealing with the many moral questions which constantly confront them in their various activities.

The School has held four summer sessions (1891, 1892, 1894 and 1895) at Plymouth, Mass., and one winter session (1895) at Washington, D. C. The attendance at these various sessions has been such as to encourage the managers in the belief that the School meets a real want; and to warrant them in taking steps to place it on a more permanent basis. It has been decided to incorporate the School under the laws of Massachusetts, and a new constitution and permanent form of organization are now being prepared. A plan for extending the scope and usefulness of the School, by the addition of new and important features, is also under consideration and will be announced as soon as the details are perfected.

The sessions which have thus far been held have been attended by clergymen, college instructors, teachers, special students, and others, from nearly all the eastern and middle and from many of the western and southern states. The lectures have not only been well attended, but widely reported in the newspapers, and many of the courses have afterwards appeared in book form or in current periodicals.

Among the books which have already appeared, as results of the School, may be mentioned, "The Moral Instruction of Children," by Prof. Adler, a volume of 270 pages published by D. Appleton & Company; "Philanthropy and Social Progress," by Jane Addams, Robert A. Woods, Father Huntington, Prof. Franklin H. Giddings and Bernard Bosanquet, with an introduction by Prof. H. C. Adams, a volume of 268 pages, published by T. Y. Crowell & Co.; "First Steps

in Philosophy," by William M. Salter, a volume of 155 pages, published by Charles H. Kerr & Co. ; "Labor in its Relation to Law," by F. J. Stimson, a volume of 145 pages, published by Charles Scribner's Sons. Other volumes of lectures given before the School are in process of preparation. Thus it will be seen that one of the prime objects of the School is already beginning to be realized. For it has been from the beginning the hope of those who are interested in this enterprise that the School by its very existence might help to call out a new ethical literature ; might be provocative of ethical thought along the lines of *Ecor my*, *Pedagogics*, etc. ; might serve to secure on the part of the professors of those sciences greater attention to the ethical side of the problems with which they deal,—in fine, that the School might be instrumental not only in disseminating but also in producing valuable thought ; and that it might lead to the publication of articles and books which but for it might not have been written.

In the recent death of Mr. Martin Brimmer, of Boston, the chairman of our Financial and Advisory Committee, the School has met with a severe loss. Mr. Brimmer not only generously contributed to its support, but was deeply interested from the beginning and entered heartily into the plans for reorganization and larger usefulness now under consideration.

A change in the location of the summer sessions has been proposed and one of the main objects the managers will keep in mind in making a change, will be to find a place that—besides being attractive in itself—shall afford ample boarding accommodations at reasonable rates.

The managers have decided not to hold a session during the summer of 1896, but it is hoped to have arrangements satisfactorily completed for an important summer session in 1897. In the meantime, the School is to be reorganized, its scope enlarged, and work along new lines developed.

PECILE FUND.—From the A. I. C. P. Notes we make the following report of the Pecile Fund:

In Italy in 1853 a large landed proprietor named Gabriele Pecile died, leaving to the town of Fagagna, in Friuli, in which he lived, a legacy producing an income of 2,500 lire (nearly \$500) annually. This amount was to be used for the instruction and development of the agricultural interests, and the amelioration of the condition of the farming class in the commune of Fagagna. This legacy is administered by a commission nominated by the communal council, and of which the perpetual president is the existing head of the testator's family. After a number of experiments in the effort to realize the wishes of the testator, the commission in 1882 finally secured the services of the Professor of Agriculture in the Royal Technical Institute at Udine, the capital of Friuli.

This institution has already been of great service to the country tradesmen and farmers of Friuli, and had created a marked disposition on the part of those living in its vicinity to avail themselves of the advantages offered by its courses of instruction. The landed proprietors, as well as their tenant farmers, recognizing the commercial advantages of the Institute, had learned to coöperate with it in the instruction of their tenants and laborers. The reputation of the Institute having prepared the way for the extension of its advantages to Fagagna, the efforts of the Professor met with immediate success. With the aid of an assistant, he entered upon a course of winter lectures upon improved methods in the farming industry. On three evenings of each week conferences were held in various villages in the commune of Fagagna, which were attended by a large number of interested listeners.

Commencing with the succeeding season, prizes were offered by the fund for the largest product per acre of the various kinds of grain.

The manufacture of silk was encouraged by the establishment of a station for supplying and preparing, according to

the Pasteur method, the eggs of the silkworm. The wine-making industry, almost abandoned in Fagagna, was restored, and the imported wines, consumed in that section, were altogether supplanted by the native product. A co-operative dairy was established, in which the superfluous milk and cream of the neighborhood was made into cheese and butter. A number of other minor institutions of similar character and with the same purposes have been established either directly by the fund or through its influence by the landed proprietors of the section.

Possibly the most important accomplishment of the fund has been the establishment of an annual communal fair, intended to serve the needs of a comparatively small district, and in which frequently not more than seven or eight villages compete for the prizes offered. On these occasions the farmers of Fagagna are always in the first place, and an altogether disproportionate number of prizes of those given for agricultural products, live stock, etc., fall to their share.

At the communal fair of 1892, in which eight communes contested, Fagagna, with the population of 5,000 souls, out 18,832 represented by the united villages at the fair, received 409 out of a total of 1,035 marks awarded by the judges of the various articles exhibited.

MASSACHUSETTS AUDUBON SOCIETY.—The purpose of the society is to discourage buying and wearing for ornamental purposes the feathers of any wild bird, and to otherwise further the protection of our native birds.

We would awaken the community to the fact that this fashion of wearing feathers means the cruel slaughter of myriads of birds, and that some of our finest birds are already decimated, and may ultimately be exterminated by the demand for their feathers.

We would make an appeal to all lovers of nature, since by this reckless demand of fashion the woods and fields are being stripped of one of their chief attractions, and the country deprived of indispensable friends to agriculture.

The use of the aigrette so commonly worn, which is obtained from the Egret or Snowy Heron, is a marked instance of the evil we would restrain before it is too late. These plumes are almost invariably taken from the parent bird while it is hatching or rearing its young, and the whole family is therefore usually destroyed.

Chapman, in his *Birds of Eastern North America*, says of the Snowy Heron: "The curse of beauty has numbered the days of this, the most dainty and graceful of herons. Twenty years ago it was abundant in the South. Now it is the rarest of its family. The delicate aigrettes which it donned as its nuptial dress were its death warrant. Woman demanded from the bird its wedding plumes, and man supplied the demand.

"The Florida herons have gone, and now he is pursuing the helpless birds to the uttermost parts of the earth. Mercilessly they are shot down at their roosts or nesting grounds, the coveted feathers are stripped from their backs, the carcasses are left to rot, while the young in the nest above are starving."

To lessen the demand is the most effective method of staying the evil, and it is earnestly hoped that all intelligent and humane people will join the society.

The feathers of the ostrich and other domesticated birds may be worn. The ostriches are farmed for their feathers, which are taken from them without injury to the birds.

Miss Harriet E. Richards, Secretary and Treasurer, Boston Society Natural History, Berkeley Street, Boston.

WHITECHAPEL PICTURE EXHIBITION.—For the sixteenth time, says the *Toymbee Record*, between two hundred and three hundred pictures have been asked for, lent, collected, hung, catalogued, insured, lighted up, watched over, and finally restored to their generous owners by the committee. Statistics show that this has been one of the most successful exhibits as regards the number of visitors, that the gen-

eral level of merit of pictures has never been higher and that the good conduct, interest and courtesy of visitors have never been more satisfactorily shown.

The exhibition lasted nineteen days, 63,208 persons being admitted. This is 1000 more visitors than last year, 4,537 being the largest number any one day. From Board and other schools, there were 2658 children who visited the exhibition.

The first favorite with adults was "Home from the Honey-moon," *S. E. Waller*, closely followed, with only ten votes less, by "Our Village," *Prof. Hubert Herkomer, R.A.*, and again, with a decrease of only seven votes, by "To the Front," *Lady Butler*. Sir J. E. Millais's magnificent portrait of Mr. Gladstone came next on the list, and there was a long gap between that and any other picture. The same curious fact was noticeable as in former years, viz.: that hardly any picture was without *some* votes.

The children were much more to the fore with their votes than the grown-ups, and it was curious to note, as they wrought their numbers to the voting table, how well they remembered the pictures, and what very decided reasons they had for their preference. The seven pictures of the series, "St. George and the Dragon," *Sir E. Burne Jones, R.A.*, gained the children's first vote, "Home from the Honey-moon" came next and "The Golden Stairs" was third. "Esther" by *Sir J. E. Millais* was a very good fourth. Sentiment, story, and colour, as the three elements in an untutored canon of taste, are well exemplified in these pictures.

CIRCULATING PICTURE GALLERY.—The loan library of the Friendly Aid House, New York, now numbers thirty-five framed pictures, photographs of the works of some of our best masters, ancient and modern, and selected either because of some inspiring incident illustrated by the picture, or some quality in the picture itself, which it is believed will find its own way to the hearts of the people. A short account of each picture is written on the back.

These pictures are to be loaned fortnightly in the homes of the neighborhood, and in this way we hope not only to develop an interest in the beautiful and to send many a winged thought into minds now only filled with the bare drudgery of existence, but to unite the family in a common pleasure and a higher level of interest.

Such pictures as Raphael's St. Margaret, Millet's Angelus, Jesus and the Fishermen, by Zimmerman; the Sheepfold, by Jacques; the Christian Martyrs, by Doré, and a Cherub Choir, by Sir Joshua Reynolds, will indicate the line of subjects chosen.

The pictures are framed through the voluntary labors of members of the Friendly Aid House, and the picture gallery itself is made possible by the gift of a friend.

The practical success of this plan in Hull House, Chicago, where it originated, has shown, Miss Starr writes, "that the lectures and pictures have quite changed the tone of the people's minds, for they have become familiar with the photographs of the best things, and have cared for them, not as a 'means of culture,' but as an expression of the highest human thought and feeling."

It is expected that the pictures will either be exchanged or renewed at the end of two weeks. A nominal membership fee of ten cents is charged, and the pictures are loaned on alternate Friday evenings.

CUMULATIVE SENTENCES LAW.—An improved system of commitments to the New York City Workhouse was secured by the State Charities Aid Association through the Cumulative Sentences Bill which became law April 4, 1895. In 1894 more than half of the commitments were for ten days or less; 70 per cent. of the women and 40 per cent. of the men had been previously committed, 790 of them having been committed more than forty times. The *deterrent effect* of the present law is shown by the fact that of the 13,529 different persons committed between April 4, 1895, and

January 1, 1896, for drunkenness, disorderly conduct, or vagrancy, only 2,200 returned for the 20-day sentence, 1,525 for 40 days, 822 for 80 days, 275 for 160 days, and on the first of January only 7 had entered upon their term of 6 months. The average census of the workhouse during the eight months ending January 1, 1896, was 1,550; during the same period in 1894, it was 2,286.

WORKING MEN'S CLUBS.—Mr. Lincoln E. Brown of Brooklyn, N. Y., has had experience in clubs for working men and is ready to assist in the formation of such clubs. His plan combines the social features of the higher clubs with the practicable ones of the relief and insurance associations. The practical operation of the Willow Place "Hand of Friendship" Club leads to a belief that such clubs in our cities and towns would prove no small factor in solving the social problems of the day. Rev. S. A. Eliot and Rev. W. I. Nichols endorse Mr. Brown's methods of work. He may be addressed at 69 Schermerhorn Street, Brooklyn, N. Y.

HOMELESS MEN.—The Lodging-House for Homeless Men in New York city, which was opened in March, has already made a report which is of incalculable value to the student of sociology. This lodging house is located on the East River front, and is a barge fitted up for the use of men who were formerly accommodated in the police lodging-houses. During the month of April the barge had an average of 144 lodgers a night; 4,168 men were on the barge during the month of April; 751 of these had been in the city less than two days; 925 had been in the city from three to sixty days. The conclusion is that this 1,676, or two-fifths of the total number, were state paupers. The most startling fact in regard to the report is that the average age of the lodgers was but thirty-two years. Of the total number whose references were investigated, only 207 were classed as "good."

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